

PREACHING.

Dear Br. Stevens.—In behalf of the bleeding languish of Jesus Christ, I do, as a minister of the New Testament, thank you most sincerely for re-publishing Mr. Wesley's letter on "Preaching Christ," in the Herald of May 18th. In seeking words to express my feelings, I am lost. It would almost seem that that devoted man of God saw with a prophet's eye, the effect of what he calls "Gospel preaching" on the people called Methodists. My own soul has been in deep sorrow at the results of such kind of gospel preaching nowadays, instances of which are so palpable and numerous that we can scarcely run amiss of it. Hundreds of societies are in our midst who cannot and will not learn the plain "Methodist manner of preaching Christ" as described by Mr. Wesley. Give us popular preachers, is the constant cry—thereby seeking that kind of instruction that will suit "itching ears," which will not bear but "turn away from the truth." Sad evidences of these things are to be seen in all our borders. As a necessary consequence, the "law and gospel" preacher, of the true Wesleyan stamp, when sent to follow such influence finds little sympathy and meets with coldness.

It has caused as much wonder to me as any one thing in my life, how a professed gospel minister can hold out the promises of the Bible to those in the church who are known to be constant and habitual breakers of God's most holy law. Thus evidently "doubting them with untempered mortar," and instructing them to practice a system of deception that must end in their damnation. This kind of "Gospel preaching" has corrupted the people and it is no use to creak or seek to cover the matter up, for it has come out and cannot be hid. It has, as Mr. Wesley said, "vitiated their tastes so that they cannot relish sound doctrine; and spoiled their appetites, and fed them on sweetmeats till the genuine wine of the kingdom is quite insipid."

If this state of things continues among us, the future is not hid. I shall be inscribed upon the walls of the church—a mere shell will be left—the noise, that of a sounding brass and tinkling cymbal. I am aware that such anticipations are gloomy, but the present announces it. God being my helper, as I commenced years ago, so I must and will continue to "cry aloud and spare not," but show to all that "the day of vengeance," as well as "the acceptable year of the Lord" is at hand.

Maine Con., May 26.

THE TEMPLE OF GOD.

"Know ye that your body is the temple of the Holy Ghost?" It would be well for professed Christians to remember this question when they are tempted to conform to the spirit and customs of the world, and ask themselves, if this and that thing is befitting the temple of God. These temples are professedly dedicated to the service of the most High, but how sadly are many of them desecrated. The love of the world, its honors, its riches and its pleasures, including a love of ease and show, together with pride and unbelief, are to be found in them, and God is robbed of the honor and glory due to his holy name. When the Saviour entered the temple at Jerusalem, he found a similar state of things; and it is to be wondered at, that he made a scourge, and drove from his temple and presence such hateful occupants? May we not tremble lest some scourge is now being prepared by the Lord to drive out from his presence all lukewarm and hypocritical professors of the present age, who have heard the Holy Spirit call no longer or dwell in, and leave them to perish with the unbelieving Jews? Let us pause, and inquire, "Lord, is it I?" Is the temple of my heart defiled? The scourge now preparing for us as a nation, may be war, or it may be pestilence, or something else that will humble our national pride, and lay our boasted honor in the dust.—But a scourge of this character may be considered as one of "small cords," in comparison with some others of a more personal nature which God may inflict. For instance, what can be more fearful than to have the Holy Spirit take its everlasting flight from us? There is great danger of this, if we resist and grieve its tender influence upon our hearts. God has said, that his "spirit shall not always strive." He has also given the command, "Quench not the Spirit."—Those who habitually disobey this command, are in a most perilous condition. "He that being often reproved, and hardened his neck, (heart,) shall suddenly be destroyed, and that without remedy." Now this Holy Spirit "hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world." In view of these sacred declarations, we are not in danger of a scourge, not made of small cords merely, but of something heavier and more severe, if we are not more careful how we defile the temple of God? Let the reader follow out the solemn subject here suggested, and make his own application, while he bears in mind that "If any man shall defile the temple of God, him shall God destroy." B. S.

A WORD FOR THE WORTHY.

Bishop James said of preachers' wives, "They are as capable of the *chivalry* of heaven as we." They are indeed a noble and self-sacrificing class, and will not thank me for saying it; for when they have left happy homes, to wander with no certain dwelling place, with no guaranty against want, but "the Lord will provide," they have not so much as whispered of "sacrifice," even in their secret chamber. If they have wanted shelter for a night, if they have been destitute of bread for a day, instead of filling the world with complaints, uncomplainingly they have thought of Him, who to give them rest in heaven, passed through this vale of tears, a sojourner, not having where to lay his head. They hold in utter contempt that ingratitude which constantly presents the trials of the itinerancy, (great as they are in comparison with what many endure), as though they were "worthy to be compared with the glory to be revealed in us." The calm foresight, and steadfast heart they bring to the strife, and more than half of victory. And if the pastor's heart becomes faint, (and we know it does sometimes), they take the word which he has so often applied to the great comfort of others, and say, "they that turn many to righteousness, shall shine as the stars for ever and ever." Maine.

Though the form and profession of godliness are kept up by many without the life and power of it, yet the life and power of it will not long be kept up without the form and profession of it. Those that slight God in their prosperity, will find themselves under the necessity of seeking him when they are in trouble.

SWEDEN AND METHODISM.

A correspondent of the New York Observer, a valuable Presbyterian paper, writes from Montauk, in France, a very interesting letter, giving the history of Protestantism in Sweden since about 1523—a considerable portion of which is devoted to a historical sketch of the efforts of the English Methodists to spread evangelical piety in that country, and the means employed to effect the defeat of those efforts. The length of the letter prevents our publishing it entire—which otherwise we would gladly do—but we make room for the latter part, including the sketch referred to above:

"The religious state of this country also declined. The faith of its early days disappeared. Real piety, zeal for the glory of God, the practice of good works, were displaced by empty forms. The Lutheran clergy, at the head of whom were sixteen bishops and an archbishop, fell almost universally into a cold rationalism. The ancient edifice of the reformation was preserved whole; but its life was gone. A bad ecclesiastical organization, in which personal merit was overlooked, contributed still to hasten the decline of this church. Protestantism produced no longer in Sweden a single great theologian, nor one eminent preacher, nor one religious writer of the first order. There was a perfect death; and the people, not hearing the truth from the pulpit, slept with their pastors."

In this absence of the vital doctrines of the Gospel, the old intolerance was not laid aside. One concession was made in 1781, that was to allow at Stockholm the opening of a Roman Catholic chapel, but on condition that it should only be attended by strangers, and that the priests should make no proselytism among the inhabitants of the kingdom. This law still remains; and not long ago a painter named Nilsson, a Swede by birth, having adopted the Roman Catholic faith, was cited before the court and severely punished. This fact produced much sensation; the ultra-montane journals of Paris eagerly announced it, saying, "Here are your Protestants who talk so much of toleration! They too, are intolerant, and punish without mercy a man who commits no other crime than that of being converted to Romanism." We are not embarrassed, however, in our answer to such accusations. We blame severely the conduct of the Swedish consistory, and our principle is: *Religious liberty for all, and in all countries.* We also remind the ultra-montane editors of the words of our Lord: "Thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." (Matt. 7:5.)

Not only against the Romanists do the Lutheran clergy show an intolerant spirit, but against Protestants themselves, as you will presently see by the obstacles opposed to the establishment of Methodists in this kingdom. I will abridge the account published in the Berlin Evangelical Gazette, from which I borrow the following facts:

An English manufacturer named Owen, established himself in business in Stockholm. Belonging to the Wesleyan communion, as well as many of his workmen, he asked leave to call a minister of his denomination, and the Rev. Mr. Stevens was authorized, in 1826, to preach in the private chapel of the manufacturer. It would seem that this first attempt was rather fruitless; for Mr. Stevens, on his return to England, adopted the principles of the Chartists, and the Methodist Conference expelled him from their communion. But things took quite another turn, when the Rev. George Scott was called to minister in the chapel at Stockholm. This faithful and zealous servant of Christ soon learned the Swedish language, and by his pungent preaching, attracted around his pulpit a crowd of hearers. He did not make, indeed, proselytes to his particular denomination, because the civil law did not allow it; but he was a savior in many souls, by the blessing of God, feelings of repentance and faith. He took an active part in Bible societies, missionary societies and temperance societies, and, on the last subject, co-operated with the excellent delegate of the American churches, the Rev. Dr. Baird.

Mr. George Scott traversed also the provinces of Sweden. He held religious meetings, exhorted his hearers to turn to the cross of Christ, and was for some an instrument of awakening, of consolation and blessing. His zeal and activity, which were not confined to one parish or one city, kindled against him the jealousy of the Lutheran pastors. They were angry that Geo. Scott, with a heart wholly in contrast with their cold formalism, and disdaining their dead orthodoxy, should discover new wants in the hearts of their hearers, and give rise to messengers not very flattering to the national clergy.

In the month of February, 1838, Messrs. Geo. Scott and Owen presented a petition to the king, asking leave to open a place of public worship, saying that the English residents at Stockholm were now too numerous to be accommodated in a private chapel. The king handed the request to the members of the General Consistory. They dared not refuse absolutely, but they annexed conditions and restrictions which showed their ill-humor. They replied that, according to the toleration act of 1771, they could not prevent the Methodists from purchasing ground on which to build a church; that, however, the city did not lack preachers, and that there was no need of forming a new congregation; that they granted the leave requested, but on condition that this church should be attended only by Englishmen, or by Swedes born in England, and that religious service should be performed only in the English language, on Sunday and the official feast-days. The consistory added, that the Wesleyan preacher should be forbidden to extend his efforts beyond his chapel.

This decision made quite a noise. The political papers took notice of it—not from any zeal for religion, but because of its opposition to liberal principles. They attacked especially the clause which forbade the use of the Swedish language. They maintained that it was inconsistent and unjust, since even Romanists could hear in their chapel preaching in Swedish. The consistory was very sensitive to this opposition, and published a defence, in which they tried to justify all their steps. Their defence is remarkable in more than one respect. The Lutheran pastors accuse, on one hand, the Methodists of being fanatics, and on the other they maintain that *dancing, opera singing and the theatre*, are things perfectly harmless. This is very logical, and there is a close connection between these two assertions. Plainly, the same men who advocate the ball room and the theatre, must charge Methodists with fanaticism.

The king ended the dispute, by allowing to the English to open a church and to preach in the Swedish language. The new place of worship was dedicated in the month of October, 1840. During the whole winter it was filled by a numerous auditory, often to overflowing. This success did not diminish, as you may believe, the dissatisfaction of the national pastors. New complaints were made against the Methodists, and the old law was appealed to, which forbids Swedes from attending on the worship of any foreign communion. The political journals became hostile in their turn to the Rev. George Scott. They

called him *pietist, visionary, madman, &c.* Some Lutheran preachers publicly antagonized these *sectaries*. An angry paper was sent to the consistory, requesting that measures should be taken to suppress the Wesleyans, and in the states general of the kingdom, a motion was offered to impose heavy restrictions upon Methodists and Roman Catholics. I am happy to say that several pastors were themselves opposed to this proposition.

Things were thus when the Rev. George Scott made, in 1841, a visit to the United States, in order to collect money for different religious objects, and in particular to defray the expenses of building his church. The pious pastor was well received by American Christians, and collected large sums. The object of his mission called him often to speak in public meetings of the state of religion in Sweden. His addresses having been reported with more or less accuracy by the Swedish papers, raised against him a hue and cry. The infidel newspapers accused him of having basely calumniated their country. The consistory took the opportunity to revenge their old hatred against Methodists. The government interfered in the matter through their organ, the Minister of Worship, and even on the stage a play actor dared to personate Mr. George Scott, representing him in the character of Tartuffe.

These unworthy attacks were echoed by the populace. Some wretches clothed themselves in the dress of policemen, and broke into the Wesleyan Church, interrupted divine worship, and the church had to be temporarily closed. Slanderous pamphlets were published in Stockholm. All the enemies of the Gospel, great and small, infidel and formalist, were bent on stigmatizing the Methodists as *enemies of the people*. The Rev. Mr. Scott applied to the magistrate for leave to re-commence worship in his chapel, in the Swedish language. But this request was refused, by vote, on the 25th of April, 1842. The pastor appealed to the king, but without success. Seeing that there was nothing more for him to do in Stockholm, he quitted Sweden and returned to London, where he now officiates as a faithful and useful minister.

These facts deserve the reprobation of all conscientious men, whatever be their religious faith. Shame on Protestants who persecute their brethren! They thus show that they are still half Papists; that they do not understand the spirit of the reformation. The Rev. Mr. Scott made a full defence of his conduct to the London Conference. He proved that he did not propose to make proselytes to his own particular communion. He expresses large and tolerant views in regard to ecclesiastical forms. His only offending was that he pleaded resolutely the cause of his divine Master. But it is consoling to think that the work of Mr. Scott is not stopped by his departure. He left in Sweden, not only among the laity, but among the pastors, deep traces of his visit. The individuals of the provinces which he traversed, remember him with lively gratitude. Though gone, he yet speaks!

The last news from Sweden seems more satisfactory. It would seem that the Lutheran clergy begin to be ashamed of their intolerance. The affair of the painter Nilsson, which I have stated above, has opened the eyes of the public and of some of the pastors. The government, which has disowned itself before Europe, seeks to establish more liberal institutions. Already it has passed an act of toleration for Norway. Three bishops partook in this righteous act. According to the terms of the new law, entire liberty of conscience and of worship are allowed to all Christian denominations. Dissenting ministers shall have the same rights as members of the national clergy. Every individual shall be free to pass from one communion to another. Such acts do honor to the reformed religion; and we hope that Sweden, subjected to the same government as Norway, will follow soon so excellent an example. Let us leave intolerance to Popery; the reformation must only live and thrive by liberty. I am, &c., G. DE F.

PICTURE OF EUROPE.

Let every American read the following melancholy picture which appears in the French Constitutional, and then thank the God of nations for the blessings which abound in the free and happy land in which he lives:—

Europe presents a sad spectacle. From the extremity of Italy to Warsaw, oppressed nations are in movement through despair; and the old governments employ no other means of imposing obedience than musket shots, imprisonment and the executioner. The kingdoms of Naples and the Kingdom of Sicily have witnessed sanguinary executions. Lucerne is a vast prison, after having been a field of battle. Russia, Austria and Prussia advance their soldiers to envelop the Polish insurrection, and to sprinkle with a generous blood the divided provinces. Such are the results of the pretended conservative policy which prevails in Europe. The governments, a moment frightened by the popular movements produced by the revolution of 1830, soon recovered their peace of mind when the revolt was put down.

They forgot that intestine wars are never terminated by force, and that in this sense there never are decisive victories. Arrangements alone reconcile nations that have risen, even with a triumphant power. To govern, is to enter into arrangements. But the European governments, with the exception perhaps of Prussia, appear more opposed than ever to all arrangement. Every where despotism has become more oppressive and more intolerant. Rome, far from keeping her promises, still recent, demands the extradition of a moderate liberal; the Jesuits divide Switzerland; Austria sends to the Pontifical government counsels of despotism, and the ultra-montane party of Switzerland counsels reaction; the Emperor of Russia has waged war, not only on the remnants of the Polish nation, but on family affections, remembrances, creeds and consciences. The French government, which represented on the continent liberal and moderate ideas, and which ought to defend them, has completely abandoned its mission. It has become conservative, ultra-montane, reactive, as it is possible to be in France. It makes common cause with the European conservatives, who refuse all arrangements and struggle against all progress.

It is surprising, that under the influence of this policy—often oppressive, always unintelligent—several states of Germany are in movement for religious or political reforms; that the Italians and the Poles encounter death to escape reform in an insupportable tyranny; and that Switzerland is perpetually torn by civil war? In Poland much blood is about to be shed. Do the old governments, which are about to spill it, believe that they will there down liberty, and that they will be dispensed with entering some day into arrangements with her?

Whatever may be the result of this insurrection, (says the National), all Europe will deem it holy, heroic, sublime. Martyrs may be made, but there will be no criminals. All those who do honor to a devoted love of country—all those who bear hatred to savage despotism, will grant

their warmest sympathies to those noble struggles of a people who overpowering numbers may crush, whom violence may decimate, but who will ever continue to protest against the wrongs done to them; who, though beaten down and bleeding, will still look in proud disdain upon those pretended free governments who cowardly look on and see a noble nation massacred.

For the Herald and Journal.

INFANT BAPTISM—REV. S. ALLEN.

Mr. Editor.—I. My article in the Herald of April 29th, commencing Br. Trafton's tract on infant baptism, has called forth a spicy animadversion from Br. S. Allen. I penned that article with a sincere desire to aid in circulating a useful publication; I am censured for my "sentiments and language," with *ex cathedra* severity. I hold myself responsible for what I write, and never shrink from the defence of my views. But I must confess that the article of Br. Allen does not seem to me to be entirely free from captiousness, nor the objectionable "sentiments and language," he so bluntly reprehends. Though it abounds in personal insinuations about a "sort of succession we have heard of, and one for which certain persons amongst us are said to entertain great reverence," &c., yet claiming the right to be the interpreter and publisher of my own views, and having great regard for Br. A., I shall reject with forbearance and Christian candor.

2. Br. Allen quotes and animadvertes upon the following extract from my article. "The fact is, all baptized infants are, by virtue of their baptism, members of the church." This quotation is not correct. I said, as any one will see by referring to my article, "The fact is, all baptized infants are, by virtue of their baptism, members of this church." I had just been speaking of churches—the invisible and the visible. All infants are members of the invisible church. But of the visible church I remarked, that "all baptized infants are, by virtue of their baptism, members of this church;" not the church, or the one invisible, as they are members of that prior to baptism, and by virtue of their unconditional justification through Christ.—Here is one error. It seems Br. A. doubts the doctrine of infant church membership, and reproves me for imputing it. He says, "If the sentiment of the above extract is the sentiment of our church, I have greatly misapprehended our doctrines upon this point." I think, my dear brother, you have greatly misapprehended our doctrine upon this point. Is not this the doctrine of all the reformed churches, that God has on earth two churches—one visible and the other invisible? That the visible church is composed of *all baptized persons*, whether infants or adults—whether justified or not—provided they are not excommunicated? That the invisible church is composed of *all justified persons* whether infants or adults—whether baptized or not? Is not this position orthodox? If so, then does it not follow, with logical certainty, that the only door into the visible church is baptism? And if so, then all baptized infants are members of the visible church, agreeably to my original assertion, and contrary to Br. A.'s animadversion. Is not this conclusion legitimate? Further, bating all the great authorities I have by my side for many of the first centuries, is not this view in accordance with Methodism? Let Richard Watson speak: "Thus, therefore, if children are expressly declared to be members of Christ's church, then are they the proper subjects of baptism, which is the initiatory rite into every portion of that church which is visible." Institutes, 3d vol., p. 380. This is perfectly my view. Again, "they (infants) are members of his mystical body, the church; of which membership, baptism is now, as circumcision was then, the initiatory rite." Inst. 3d vol., p. 389. Numerous citations might be made from the same author, but these are sufficient. A lion may be known by his claws.—Let the Discipline now speak: "Art. XVII. Of Baptism. Baptism is not only a sign of profession, and mark of difference, whereby Christians, are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church."

Now does not this article justify the idea that baptism is the visible "mark of difference" between Christians and the world, and also that young children are to be baptized? If, then, baptized infants have the "mark of difference" whereby Christians are distinguished, are they not visible Christians, and of consequence members of the visible church? Again, "that he (the child) may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same." Formula for Inf. Bap. Discipline. So far my view is Methodistic.

3. Further: This relation to the church is not merely nominal and indifferent, but it is covenantal and gracious. It is positive—involving all the rights, privileges and blessings of the visible church—as well as godly instruction, admonition and discipline. All this follows. What does baptism do for an infant? 1. It visibly induces him into the covenant of grace, and the visible church. 2. It is a pledge of gracious acceptance through Christ. 3. It is a sign of the placability of God. 4. It is a symbol of regeneration. 5. It is a bestowment of a title to all the graces of the covenant of which it is the initiatory rite. 6. It conveys a present, substantial and efficacious blessing. 7. It secures the gift of the Holy Ghost, by which those children who die in infancy are graciously regenerated, and those who live are graciously prepared for instruction and salvation. All this is Methodism, else Richard Watson is no authority. Will Br. Allen break a lance with the following extract which establishes all these points? "To the infant child, it is a visible reception into the same covenant and church—a pledge of acceptance through Christ—the bestowment of a title to all the graces of the covenant as circumstances require, and as the mind of the child may be capable, or made capable of receiving it; and as it may be sought in future life by prayer, when the period of reason and moral choice shall arrive. It conveys also the present blessing of Christ, of which we are assured by his taking children in his arms, and blessing them; which blessing cannot be merely nominal, but must be substantial and efficacious."

It secures, too, the gift of the Holy Spirit in those secret spiritual influences by which the *actual regeneration* of those children who die in infancy is effected, and which are a seed of life in those who are spared, to prepare them for instruction in the word of God, as they are taught by parental care, to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as *season* strengthens, to make their calling and election sure. In a word, it is both as to infants and to adults, the sign and pledge of that inward grace, which, although modified in its operations by the difference of their circumstances, has respect to, and flows from a covenant relation to each of the three persons in whose one name they are baptized—acceptance by the Father—union

with Christ as the head of his mystical body, the church—and the communion of the Holy Ghost." Watson's Institutes, 3d vol., p. 400.

Now from all this it appears that baptized infants are in a high and real sense members of the visible church by virtue of their baptism, and are made partakers of Christ's covenant blessing—a blessing which, according to Watson, "cannot be merely nominal, but must be substantial and efficacious." This point I deemed to be settled, notwithstanding Br. A.'s animadversion. Who now has greatly misapprehended our doctrines, I or Br. A.?

4. Let me now refer to another point, upon which Br. A. animadverted. I contend that baptized infants are the subjects of church discipline; but Br. A. maintains the contrary. Here, again, we join issue. He says, "for one, I have never supposed that infants, by virtue of their baptism, were regarded by us as members of the church, in such a sense as to render them proper subjects of church discipline, until they had assumed their baptismal obligations and professed the new life in Christ." From this I steadfastly dissent. My reasons are found in the following sections.

5. It is obvious to all that ecclesiastical discipline cannot be exercised over the invisible church; because none but God can know who compose that church. Let this point be kept in mind. Church discipline therefore can be administered only upon the visible body of Christ.

6. It is also evident that all the members of the visible church are bound by certain stipulations and covenant engagements, solemnly entered into at baptism. A compact is formed. It can be dissolved only by mutual consent. All its members are united together under a code of laws drawn from the Bible. These laws are imperative. They must be obeyed or violated.—But if violated, they must be vindicated by the infliction of their penalties upon their transgressors. This must be inevitable. The church holds the law over all her members. What one is bound to keep, all must keep. They "are all baptized into one body." That baptismal induction into the visible church is not a mere irresponsible, human transaction, which has no binding force upon baptized infants in after years; but it is invested with all the solemnity of a covenant, that by this very act, they bind themselves to comply with the original terms of communion into which they have entered.—Inst., vol. 3, p. 340. This he says respecting all the members of a visible church. It is of no use to plead that infants are not bound by their parents, and that they must act for themselves. The whole doctrine of infant baptism goes upon the supposition that parents can bring their children into the visible church by baptism, and so involve them in baptismal obligations and covenant vows that they cannot throw them off with impunity. These children belong especially to the church—they are the lambs of the flock. They are to be instructed, reformed, and "trained up in the nurture and admonition of the Lord." Under God, they are *amenable* to the Church. They are its visibly incorporated members. This has been proved. Now can Br. A. tell us how they can be severed from the church, in case they refuse to assume their baptismal vows and profess faith in Christ, except by excommunication, either tacitly or publicly pronounced? "Him that is a heretic, after the first and second admonition, reject." Can the body lose a limb but by amputation? The fact is, baptized children are either *not* in the visible church at all, by virtue of their baptism; or, in case of future apostasy, they must be cast out; or else they must remain as a deadly cancer to corrupt the whole body. But they are members by universal consent. They must, therefore, be the subjects of wholesome and godly discipline.

Says Mr. Watson, "The expulsion of unworthy members, after admonition, devolves upon those to whom the administration of the sacraments—the signs of communion—is entrusted, and therefore upon ministers, for this reason: that, as 'shepherds' of the flock under the 'chief Shepherd,' they are charged to carry his laws into effect. These laws, it is neither with them, nor with the people, to modify; they are already declared by superior authority." Inst., 3d vol., p. 343.

7. Let it not be said that the Methodist church has no disciplinary power over her baptized children, because, by their baptism, they are members of the *visible church*, and not the *Methodist church*. If this objection be valid, it destroys all discipline. It because a portion of the visible church does not have jurisdiction over the whole, therefore that portion cannot discipline its own local members; then because a single Methodist, Congregationalist, or Baptist church does not have jurisdiction over the *entire denomination*, therefore, such church cannot discipline its unworthy communicants. Hence, no church can administer discipline. But the true doctrine is this. The visible church is composed of all Christian bodies bearing the various titles, Methodist, Congregationalist, Baptist, Protestant, Episcopal, Presbyterian, &c. For Christ has said: "I am the vine, ye are the branches." Each of these branches being united to Christ, has derived from him supreme jurisdiction over their own members. As, therefore, when any person joins the M. E. Church, located in any one town, he virtually belongs to the M. E. Church the world over; so when a child is baptized in any branch of the visible church, he is virtually a genuine member of the visible church. Consequently, each visible branch of the church has legitimate jurisdiction over its own baptized children.

8. But Br. A. tells us, he had supposed that baptized infants were not "proper subjects of church discipline, until they had assumed their baptismal obligations, and professed faith in Christ." If so, then church membership does not render one *liable* to discipline, but an *assumption* of baptismal obligations and a profession of faith in Christ are necessary. This is true of an adult. But in the case of an infant, church membership is prior to such a voluntary assumption; it *commences at baptism*. This cannot be denied. And when church membership begins, the responsibilities and liabilities of such a relation also begin.

9. Again, Br. A. is entangled in the folds of his own net. He charges my theory with filling the church with unconverted persons. He even cites a Roman Catholic as witness against me.—He says, "The great Pascal, though himself a Catholic, saw and lamented the tendency of this practice to fill the church with unconverted persons." Then a Catholic can see something that is good! But pray, since all baptized infants are members of the visible church, which practice tends most to fill the church with unconverted persons—the one recommended by Br. A. to keep all such baptized children in the church, though grown up and apostatized; or the one I advocate, to labor with them, and finally, if incorrigible, to cut them off? His word *overturns* the church with church lumber; mine would *purge* it. Against which theory, lies his "animadversion?" And with which would "the great Pascal" agree?

10. Let me here urge an objection to Br. A.'s logic. He says: "If discipline should be rigidly enforced, the excommunicated children would become two-fold more the children of hell." Now this proves too much. It proves that discipline is worse than nothing—that it actually depraves and ruins its subjects. If rigid discipline will make children, who are the best subjects of it, two-fold more the children of hell, what will it do to adults, who are still more refractory and unmanageable? I am sorry to trip up the heels of such logic; but I do not see how I can well help it.—No! it is not discipline that causes the churches to languish and mourn over so many slain witnesses; it is the deplorable lack of it. "Can these dry bones live?" If not, away with them. Do not let them corrupt others. If the church is being flooded by an indiscriminate influx of baptized children, who have become apostates, why should Br. A. animadvert so sharply upon a proposition to instruct these rising youth, seek to reclaim them, and if irreclaimable, separate them as dead branches from a living vine?

11. Again, all baptized children, when they grow up, have a right to the communion. The eucharistical sacrament was not instituted *exclusively* for the M. E. Church, or for any one Christian body, but for the whole visible church. Now, unless baptized children are the proper subjects of discipline, and can be expelled from the communion, crowds of unworthy and apostate communicants might through the sacramental board. They can come, unless disciplined.

12. I recommend no new practice. The Episcopal church instructs all her baptized children, and then confirms all such as assume the vows of baptism and profess faith in Christ. All others are passed by or tacitly cut off; at least, until they will submit to confirmation and its requisitions. The Congregational churches virtually do the same. After catechetical instruction, they receive all such baptized children as they judge fit into covenant; all others they tacitly repel, or pass by. Nearly all the Reformed churches do the same. This has all the practical benefits of excommunication, and it is all I would recommend. But to baptize children, and then let them live and die in the visible church as they list, is not separating the church from the world, and making it like a resplendent city on a hill. In conclusion, as Br. A. has not contented himself with merely animadverting upon my "sentiments and language," but has quoted Latin, referred learnedly, if not with some personal insinuations to "succession," rebuked my language towards the Baptists, and given me a general schooling, I shall pay my respects to him in another communication, as brief as possible, and I hope not altogether ungraciously, if not successfully; after which I may not reply to any thing further.

Yours respectfully,

HENRY W. ADAMS.

For the Herald and Journal.

DEATH.

"Death has passed upon all."—PAUL.

Death is generally defined "the separation of the soul from the body." This seems to me to be only the immediate cause of death; yet all attempts at defining have ended just there. Who can tell us how the soul is united to this lump of clay? How our senses are made to serve this inanimate? How thoughts move this subtle machinery?

Sin procured death, demanded it at the hand of justice, and the sentence "dust thou art, and unto dust shalt thou return," stands registered against each of the human race. Death is a traveller who visits every land. His dark sail has passed every sea; he is as familiar with regions wrapped in eternal snow, as where

"winds blow
Sabeen oceans from the spicy shore
Of Araby the blest."

As a police man he patrols every street. The length of man's life has varied. At present but few, comparatively, reach the age of three score years and ten, and those few bend trembling upon the staff, and dim are their visions of the smiles and tears of friends. The time has been, when man sustained the weight of nearly a thousand years, before sinking into the grave. What a fund of knowledge must they have gathered from the Bodleian of nature, as century after century passed by.

"Till old experience did attain,
To something like prophetic strain."

More than twenty generations such as ours might have waited at the same patriarch's feet, to catch the words of wisdom falling from his lips, his countenance still ruddy and his locks glossy perhaps as the raven's wing. But of him who lived the longest, it is said "he died." He was found to be like one of us, vulnerable to disease, and fit food for worms. In all his search, he had not found the panacea; and during the long truce which he enjoyed, failed to fortify himself against the king of terrors.

Could we from one point behold all that death is doing at this hour, how shocking would be the sight! The victims of burning fever are every where deliciously struggling with the destroyer; consumption, like midwife, is blasting the fair flowers of earth; the plague, like a thick cloud, hangs over many lands, and drops of death are thickly falling, and whole cities are depopulated, or rather inhabited by thousands of unburied, putrid bodies. There the pale king wraps a host of his captives in a sheet of fire; and here the sea at his command, swallows a multitude of shrieking ones. The keen blast of winter is chilling, in many, the tide of life. The ruffian is lifting his steel, or mingling the fatal cup.—Study, care, and toil are doing efficient service; and battle fields are paved with dead and dying men.

Let all we have mentioned take their place, let them be followed by their co-partners of all past time, with those who are to succeed us the victims of the spoiler. See them on every hand, they "fill every vale, are heaped on every plain." Their faces are black and distorted with agony—their eyes are blood-shot and wildly rolling—their limbs and bodies are bloated and inflamed, and their wounds gaping and oozing blood.—And groans, like distant thunder, burden every breeze, mingled with shrieks and lamentations; making report of the fact, and consequences of man's proud revolt, which calls for tears of pity "such as angels shed." But "an angel cannot snatch us from the grave," an angel cannot remove the sting of death, and unless the Messenger of the covenant of mercy had himself become obedient unto death, ruin everlasting would have been our inevitable fate. Now we do not

"tremble to convey
The body to the tomb;
There the dear flesh of Jesus lay,
And left a long perfume."

To faith is given the victory through our Lord Jesus Christ, and the hope of a glorious resurrection. The chains will be loosed, and awakened by the trumpet's sound, this mortal shall put on immortality, the eyes that have wept in bitterness, will be "ached for the long sleep and narrow house," will behold the King in his beauty; "then shall be brought to pass the saying which is written, Death is swallowed up in victory." Columbia, Me. F. A. CRAFTS.

EAST VASSBORO.—Rev. Paschal P. Morrell writes, May 27:—Brother Stevens, "With your permission, I will just say to the friends of revivals, that the King and Great Head of the church is with us yet on this charge; and although I have written twice before in your paper, yet since I wrote last, wonders by his power have been done among us in the salvation of souls; glory to his great name. This revival commenced about the middle of December last, since which time, and ever since too, the work has been moving gradually, though with the firmness of the everlasting hills. And here I will say, this has been one of the most laborious years of my ministry; from the commencement of the revival to the present, upon a fair calculation, my appointments have been from one to three a day; and for the last eight weeks past, with one single exception, we have had a meeting every evening; and our work, I trust, has not been in vain in the Lord. No, verily, God has been with us, and still, in power and great glory. We think ourselves safe, when we say that about one hundred have been saved by the power of God during this revival; and it appears that the reviving influences are about visiting other places on the charge, and the work of entire sanctification has begun to move in power, and God has given us a few very clear witnesses of perfect love; and others are looking by faith for the blessing. Upon the whole, dear brother, I can say to the praise of God, that we are having a happy, triumphant and glorious time on this charge, and more so, say the church, than what they ever witnessed here before. But the enemy is most deeply enraged; and good reason for it; for the old Gospel plough has gone deeply into the roots of vice, immorality and unbelief. But in regard to the triumph of the cause of morality and religion here, all is yet grandly for God with us of a truth. I live, yet not I, but Christ liveth in me; blessed be his name; my soul is triumphant and happy; and my health is good, and has been all through this long campaign. Blessed be my rock, Amen.

N. B. Here I would say that the local brethren and members of the church, have been our faithful co-workers in this glorious battle, and the watch word still is, ahead! ahead! Hallelujah to God.

LUTHERAN MUSEUM.—The King of Prussia has determined the establishment of a Lutheran Museum at Berlin, whereto will be assembled the numerous objects now scattered over Germany, relating to the Reformation.

An Italian weekly paper has been commenced in Paris, to advocate religious liberty; and a Catholic journal also, which proclaims marriage for the clergy, and the separation of the church from the state, &c.

During the year 1845, the Baptist missionaries in Bham baptised upwards of 600 Karens.

LITERARY NOTICES.

"HEBREW WITHOUT A MASTER," is the title of a pamphlet by Rev. Isaac McMahon, of Genesee Conference. We are not crisscrossed to pronounce judgment on the pretensions of the work, but we find it highly commended by the press, especially by Dr. Elliott of the Western Christian Advocate. N. York, Reed & Bennett.

LITERARY EMPORIUM.—We have received two numbers of this excellent work, full of good reading, and embellished with two elegant plates each. St. Wellman, New York.

UNION TO CHRIST is a fine little spiritual volume, by Rev. R. Taylor. It is founded on our Savior's words: "I am the vine, ye are the branches." Waite, Peirce & Co.

CHRISTIAN IMPERFECTION is the title of an exceedingly faulty work, by Seth Williston, designed to show, "that while sinless perfection is obligatory on all, it is attained by none." Dodd, New York.

POVERTY is the title of a very able discussion of the legal causes and legal cure of poverty, by Lyndal Spooner. Boston, Bela Marsh.

SAXTON & KELT, Boston, have for sale First Lessons in Botany, or the Child's Book of Flowers. It is abundantly illustrated with engravings.

THE ART OF CONVERSING is the title of a little book on the qualifications of an Accomplished Converser, with many pertinent things. James French, Boston.

ROMAN'S LETTERS.—Romaine is known as the author of a very good book, "The Life, Walk and Triumph of Faith." His letters are on most important subjects, and extend through twenty years of his devoted life. Waite, Peirce & Co., Boston.

WESLEYAN UNIVERSITY.

TO THE PREACHERS OF THE NEW ENGLAND CONFERENCE.

Dear Brethren,—I come to your respective stations as the agent of your appointment, to visit upon you and the people whom you serve, in behalf of the University. It will be in your recollection, that you have pledged yourselves by your vote in Conference, to "labor faithfully and individually, in connection with the agent, to complete the endowment of the University."

It is to this Conference act and pledge, that I wish to call your attention. Your co-operation is of so much importance to me and the work you have appointed me to perform, that without it, I cannot succeed. I beg of you, therefore, to bring this subject before your Board; meetings are now being held in many places, and elsewhere, as opportunity may present. Many of our people may not be aware of the real object and condition of the University. They may not know that for the want of suitable endowments, the expense of the University has been of late nearly a state of things not long to be endured. Many alms have been supposed that the University is designed merely to benefit the ministry and professional men, hence of little importance to other classes. Not so; the college is for the people, to benefit all. We cannot but contemplate with gratitude, the good that has already resulted from the Institution. God has set his approving seal upon it. Many who were there to acquire a knowledge of the arts and sciences, have obtained that "knowledge of Christ, which is life eternal," and are now publishing the glad news to their fellow men.

Brethren, shall the University live? You unite to support it, shall. Let this response be not only in word, but in deed, that it may not be as in a number of places, where I have been allowed to make no effort; the people were not ready. "It might come in the fall." Thus in the fall I shall have a great deal of work to do! Time is passing. One month of the Conference year is gone. Our money is urgent, important; it must be done. No more, as some other churches, many wealthy men; a few of whom are able to take up a college. When we would do a great thing, (as we can,) it is to be done, and carry it off, gate, post, bars and all, necessary to enlist the many in the city, in the country, the off, and that according to their ability. Many, if not most of the preachers, have nobly subscribed to aid the funds of the University, contributing their means, and I trust that the united efforts of our people, will this year place it in a situation where our sympathy will not be needed, but where we can contribute with joy and gratitude its stability, and continued usefulness.

May the great Head of the church render this a prosperous year, not only to our literary institutions, but to the church universally. J. SANBORN.

Malden, June 3.

MAINE CONFERENCE.

If there are any brethren in the east part of the State, who wish to know where they can spend the Sabbath on their way to Conference, they are informed that we have good accommodations at Seaboard, and would be highly pleased to see a number of them here. Perhaps they would like to preach in our new meeting house which we have erected the past year; if they will come, they shall have the privilege.

Seaboard, June 3.

P. S. Seaboard is on the direct route from Belfast to Hallowell—ten miles from Belfast.

NOTE.

Dear Br. Stevens.—I observe in the minutes of the reporter of the N. H. Conference, an omission of a resolution introduced by such brethren as B. R. Hoyt, E. Scott, L. D. Barrows, and O. C. Baker, and which was passed by a rising vote of the whole Conference, expressing unqualified confidence in the ability and fidelity of Bro. W. M. Williston, as Professor of Biblical Literature of the Newbury Biblical Institute, and extending to him the most sincere and hearty thanks for the unwearied efforts he has made since he has been among us for the promotion of Biblical learning.

If you will have the goodness to insert this communication in your next Herald, the omission will be supplied, and you will not doubt gratify the numerous friends of that brother.

Yours, J. SPAULDING.

Newbury, June 4, 1846.

RELIGIOUS SUMMARY.

In the old style Presbyterian General Assembly, at Philadelphia, the subject of slavery came up, and after a short but warm discussion, a resolution passed to take no action on it, 119 to 34. The south and southwest were unanimously in the affirmative; the negative votes came from New York, New Jersey, Pennsylvania, Ohio and Indiana. Illinois and Missouri voted affirmatively.

Worse and Worse.—The editor of the Day Star, a Millville paper published in Cincinnati, says that he has been spending nearly two weeks at the villages of White Water and Union, and that "it will be incredible with many of the Adversaries who they hear of the Lord's marvelous works. Evidences that the resurrection of many of the saints has taken place is clear, for many of them have been distinctly seen."

Br. C. Fitch among them. Hereafter.

Nay, surely that's enough. Of course we are not to be held responsible for the editor's ignorance of Lindley Murray's teachings.—Cont. Ad.

Romanism.—The 6th General Council of Baltimore is to be held once in ten years for the future. Among the subjects under discussion at the late session were the creation of new dioceses in Maine, New York, New Jersey and St. Louis. The appointment of new Bishops in Bangor, Albany, Buffalo and Jefferson city. The withdrawal of all the Catholic bishops from the public schools, as being places of proselytism, infidelity and immorality. The giving of one priest to every 1,000 souls, which will require 2,300 priests more than there are at present.

The Episcopal Observer states a fact on which we have often insisted, that the Low Church, that is the evangelical Episcopal party is essentially extinct, and that the whole tendency of the church is upward; that is, we suppose, upward in the direction of the High Church, and that is towards Romanism.

We deprecate the perpetration of those obsolete names, Low and High Church. The former appellation is now appropriate to but few in our communion. Experience has proved to all, that the Low Church is a mere name, and a spirit of sectarianism, that such charity is trampled under foot, and the person who offers it turned upon and rent. The tendency of the church is upward, and our vigilance is chiefly required on the other side. We should bring our forces in one phalanx, to guide the position which looks towards Rome!

The M. E. Church South has raised the past year for missionary purposes, the handsome amount of \$68,500. In their Texas mission, they have 6,817 members. In their Indian mission, 3,431. In their missions among the people of color, 29,430. Among destitute whites, 8,186.

Summary of Intelligence.

From the Army.—The Union publishes a letter announcing that the American army has taken possession of Baritta, a Mexican town, and appends to it the following comment:—

"We have now planted our foot in the enemy's country. Our hand is to the plough, and we must never look back until we have vindicated our rights, and obtained permanent peace. Our movement is now onward, even if it leads us to the 'halls of Montezuma.'"

The following description of the river Rio Grande is from the letter alluded to:—

"The banks of the river are but slightly higher than the surface of the water for some miles up. The whole country low and filled with lagoons. There is a high ridge of sand hills some twenty feet high, extending up and down the coast, rising immediately on the beach. The country back of this ridge is one vast plain of prairie and lagoon. The road is tolerably good. The river is very serpentine. The road runs from head to tail; the distance by river nearly doubles that by the road. The road up the right bank is skirted to the left and south by lagoons until you reach Baritta, so that a march of a column up this side was by no means exposed to a flank attack. The steamboat deck gave me a fine opportunity of observing the country. We can find no difficulty in making use of the river for transporting our supplies."

LATER FROM THE ARMY.—PROGRESS OF THE WAR.—MATAMORAS TAKEN WITHOUT OPPOSITION.—MEXICAN SOLDIERS DESERTING IN GREAT NUMBERS.

[From the New Orleans Delta, May 29.]

The steamship Telegraph has arrived from Point Isabel. Through the politeness of her obliging clerk we have been furnished with the following information:

He reports that on the 17th inst., a detachment of 300 regulars and 350 volunteers proceeded to Baritta and took possession of it and established a military depot.

On the night of the 19th, an express arrived from Gen. Taylor, stating that he had crossed the Rio Grande and taken the city of Matamoros without opposition.

The Mexicans had fled the city—and at the last account were deserting their ranks in battalions.

Two regiments, with the exception of about 350, having marched a few days previous, were stationed at Brown Point awaiting the orders of Gen. Taylor, as it was thought they would leave on the 20th for Matamoros, via the old Barrio road.

Col. McIntosh, Col. Page, and all the others who were wounded in the action of the 8th and 9th, are at Point Isabel, and are recovering.

The Telegraph is just 20 hours from Point Isabel. Capt. Allen thinks the whole of our killed and wounded must amount to more than 200. Besides the wounded taken to St. Josephs, there are 40 at Point Isabel, too badly wounded to be removed. All but three it is thought will recover.

All our accounts represent the Mexicans as having fought on the 8th and 9th with a courage and desperation which would have reflected credit upon the troops of any nation.

They were nearly in a state of starvation, and had been promised the ample supplies of the American camp in case they would recede the victory.

They met the charge of our troops manfully, and stood the destructive fire that was pouring in upon them without giving way, until the works were encumbered with the dead and wounded.

TEXAS.

We learn by a letter from San Antonio, dated the 21st, that the eastern part of Texas has filled the full quota of volunteers required of her, and they were on the march to Gen. Taylor's camp. The letter states that double the number could have been raised without difficulty.

Nothing further had been heard of the reinforcements that were reported to have been on their way to the relief of Anapula.

POINT ISABEL, May 15, 1846.

I find the facts of the two battles fought with the Mexicans on the 8th and 9th inst., to have been more sanguine, and the loss on the part of the Americans to have been much greater than was at first reported, and that of the Mexicans to have been somewhat less. The loss on the American side was 480 killed, wounded and prisoners, including 20 or 30 officers; and on the Mexican side from 1200 to 1500 killed, wounded and taken prisoners.

The Mexicans have been much underrated by the American press. They stood their ground like men—filling up their ranks as fast as they were moved down by our artillery, in whole companies.

This victory is considered by military men here to be the most brilliant ever achieved on the American continent. Gen.

Taylor was at the head of his army during both engagements.

I have just taken a look through the hospital; the sight is truly heart-rending. Among other horribly mutilated persons, I observed in one ward seven men with but three legs among them. There are several Mexicans among the wounded, who are taken as good care of as the Americans, and are regularly attended by the army surgeons.

The relative forces of the two armies on the 8th and 9th was 1700 Americans and 7000 Mexicans.—[Cor. of the N. O. Delta.

Matamoros.—Matamoros is situated immediately upon the banks of the Rio Grande river, and surrounded by fresh water ponds, all being upon the south side, from 36 or 40 miles from the Gulf of Mexico, in lat. 27. It is a handsome village—all the buildings are of brick—built by American architects, and much resembles our Southern towns. It is also much esteemed for its salubrity. Since the revolution of '35 all the merchants have left, and Matamoros has become a mere barracks for soldiers. The town is about the size of Wilmington, Del.

Expedition against Santa Fe.—A postscript to a letter from Washington, in the Journal of Commerce, dated June 2, 5 1/2 P. M., states that an express had been despatched by the Secretary of War to Colonel Kearney, with orders to march forthwith to Santa Fe. The force to consist of the 1st Dragoons and the Missouri volunteers. It will include nearly 2000 mounted men. It will move with great celerity, and soon take and hold Santa Fe against all opposition that can be raised by Mexico.

"Mexico will conquer, or will no longer exist." These were the closing words of the manifesto of Paredes, president of interim, issued from the national palace, April 23.

West Point.—The operations of our army on the Rio Grande, the military skill manifested by our officers, and the discipline of the forces, place in a strong light the advantages of a military school like that of West Point, supported by the government. We trust that prejudice against this institution, and of its usefulness, will no longer exist. A late number of the Harbinger Democratic Union, makes the following just remarks concerning this great National Military Academy:

"Some of our contemporaries anxiously hold out the idea that the West Point Academy had nothing to do with our victories on the Rio Grande. We would, however, ask these gentlemen what they would have done if they had not been there? Was it not their perfect instruction in military science? Can we see no difference as to whether that perfection was obtained at West Point or in years of hard service in the field? Let us do justice to West Point—let us have all the military skill that can be drawn from its ancient halls, and from the vigorous minds of our scientific countrymen, and when this is united with American energy, enterprise and courage, we can bid defiance to the world."

Scene in a Free State.—In Palmyra, New York, a gang of rowdies in the night entered the house of a white man, a mulatto wife, and after demolishing the chairs, windows, crockery, and almost every article of furniture the house contained, dragged the man from the house, stripped and beat him, and then repeatedly immersed him in the canal. They also committed similar outrages upon the woman and a small child, a year or two old, and even going so far as to cut the throat of a favorite dog. Four of the rowdies have been arrested and committed to jail.

The tide of emigration still flows; no less than six thousand three hundred and ninety-six persons, of all ages, sexes and denominations, arrived at New York during the month of April—this being an increase of two thousand and fifty-five over the month of March. Great Britain sent 4,986, France 1,078, chiefly Germans; Bremen and Hamburg, 115.

Death of the Astronomer Bessel.—This eminent savant, the most distinguished astronomer of Europe, died in Königsberg, in Prussia, on the 17th of March, after a long illness, in the 62nd year of his age. The death of this great man will be long and deeply felt and deplored by the scientific world.

At a temperance meeting in Fauquier Hall, last week, the following Resolution offered by Dea. Grant was adopted.

Resolved, That the recent inauguration of President Everett at Harvard University, when a numerous body of our most distinguished men celebrated the event at a dinner on strict Temperance principles, and the illustrious head of that venerable institution, at a splendid levee in the evening, set an example, is entitled to particular notice as the origin of great good to the Temperance reform.

Illinois.—The shipments of wheat from Chicago, since the 1st of May, have been 220,435 bushels.

The principal merchants remaining in New Orleans have resolved to advise and instruct all members of that church throughout the state, on no consideration agree to cast a vote in the state. According to the church records, there are six thousand Mexicans in the state, without the county of Hancock. Many are known as Mormons who make no public profession of that religion. These resolutions, it is said, will appear in an official form in a few days.

Ohio.—Recent heavy rains have caused a rise in the Miami, which has resulted in considerable damage to bridges, and property and roads. A stage load of passengers was upset in crossing the river near Hamilton, and a little boy six years of age was drowned.

Poetical Epitome on the Foreign News.—The following witty epitome of the news of Europe is an extract from an article called "Our Own Times," published in Crutcher's Monthly Magazine:

Once a week, the upset of a passenger train;
Once a fortnight, a fierce revolution in Spain;
Once a month, a new comet discovered in Kent;
Once a year, an illustrious, happy event;
Once in three years, El Kader by Bugeaud subdued,
And "a temporary" income-tax duly renewed.

Mr. Webster, in the discussion in the Senate on Monday stated his belief that the Oregon controversy would be settled and a permanent boundary established before the adjournment of Congress. So explicit an opinion from Mr. Webster, would not be expressed without some semi-official assurance, positive and reliable of fact.

The Tornado at Grenada, Miss.—A committee appointed to report upon the subject, state the loss by this tornado to be about \$75,000 to \$80,000. Another committee appointed to ascertain the number of the killed and wounded, reported that nineteen persons were taken from the ruins dead, and that of the wounded have since died. Sixty others were wounded, many of them dangerously. One hundred and twelve were taken from their foundations, seventeen of them private dwellings.

Charles James Faulkner, Esq., of Berkeley county, Va., has offered 150 acres of Texas land to every volunteer from that county who shall serve for twelve months in the war against Mexico. About fifty have accepted the offer.

Babe, the pirate, has been set at large, a *volte face* having been entered by order of the Secretary of State. Babe has been in prison nearly three years.

Our Military Force.—The volunteers called into immediate service by the Government number 17,153. Orders have been issued for the enrollment of 28 full regiments of infantry, 77 men each, and 7 half regiments, 200 men each total 24,226 to be in readiness to march at 30 days' notice.

The whole number for enrollment is 41,649—37,704; horse, 3,905. If to these be added the regular force established by law, about 8,100 men, with two regiments of mounted riflemen, 750 each, authorized by Congress, and two regiments of mounted riflemen from Louisiana called for by Gen. Taylor, for immediate service, we have an aggregate force of 52,905 men now under arms.

Mr. Pakenham, the British Minister at Washington, has bought a suit of chamber furniture, now in the National Fair, at an expense of \$8,000. It is supposed that this is intended for the count of St. James. It will be a fine specimen of American skill.

Rev. Mr. Allen, an abolition lecturer, has been arrested at Peoria, Ill., charged with secreting a runaway slave from Mississippi.

The Tribune states that letters were received by the Hibernian, announcing the death of General John A. M. Smith, late American Secretary of Legation at the Court of St. James.

We have not been able to obtain particulars.

Ninety trains of cars leave Boston every day for twenty-five different stations—about every ten minutes for sixteen and a half hours each day—Sundays excepted.

Three men were wounded at St. Louis, by the premature discharge of a cannon, which they were firing on the occasion of the embarkation of the St. Louis Legion; one, it is feared, fatally.

General (then Captain) Taylor won the first battle of major during the war of 1812. His bravery has won the first prize in that of 1846.

The Daily News, established by Dickens, has been tried and failed. It has passed into other hands, and is reduced in its proportions and price.

LATER FROM ENGLAND.

ARRIVAL OF THE HIBERNIA.

The British packet ship Hibernia, arrived in our harbor, June 1, from Liverpool, having left that port on the 18th inst., and bringing dates ten days later than were received by the Great Britain at New York. The news is not particularly important.

In the House of Commons the Corn Bill has passed its third reading by a majority of ninety-eight. It is now considered safe, and there appears to be but little doubt that it will pass the House of Lords.

The news which reached England of the first action of the U. S. Senate and House, on the notice bill, caused a great many discussions in the press and eminent circles, but seemed to produce no fears of a collision. The belief gained ground that all apprehensions of a war are at an end, and that Mr. Polk has implicit confidence in the continuance of peace, as he has made no preparation for a conflict.

The London Times of the 14th ult., says:—"The packet which will sail from Liverpool in a few days will convey to the United States the latest impression produced here by the late intelligence. If the resolution was intended as a threat or a hostile measure, it has totally failed to have any effect whatever, except that it is probable Mr. Polk will be at once ordered to meet at the treaty of the Calcutta Convention. The London Economist states, on what it considers highly and unquestionable authority, that the Oregon question is on the point of a satisfactory settlement."

The news from the Continent is not important. All is quiet, even in Spain and Portugal. In France the news of the vote of Congress on the Oregon question attracted some attention. Its effect was to confirm the conviction which had long been entertained, that war would not take place between England and the United States—and the funds rose in consequence.

Melinet Ali's son, Ibrahim Pasha, is in Paris, and is a lion of the continent. He occupies himself in visiting the public buildings and every thing worthy of notice.

Congressional.

In Senate, June 1, Mr. Dix presented a memorial numerously signed by merchants of New York, asking the appointment of a commercial mission to visit the governments of the East, and make some judicious arrangements for commercial intercourse with those countries. Referred to the committee on foreign relations.

The Senate took up the special order—the Oregon jurisdiction bill—and Mr. Cass delivered his speech in reply to Mr. Benton.

The gist of Mr. Cass's argument, according to the Journal of Commerce, was that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, from the ocean to the Rocky Mountains, and that the treaty between Great Britain and England a year afterwards could not affect it in any way. The ground upon which he argued that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, was that the treaty between Great Britain and England a year afterwards could not affect it in any way.

Mr. Dix reported back the bill from the House for the establishment of the Smithsonian Institution, with amendments, which were ordered to be printed.

The Senate took up the special order—the Oregon jurisdiction bill—and Mr. Cass delivered his speech in reply to Mr. Benton.

The gist of Mr. Cass's argument, according to the Journal of Commerce, was that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, from the ocean to the Rocky Mountains, and that the treaty between Great Britain and England a year afterwards could not affect it in any way. The ground upon which he argued that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, was that the treaty between Great Britain and England a year afterwards could not affect it in any way.

Mr. Dix reported back the bill from the House for the establishment of the Smithsonian Institution, with amendments, which were ordered to be printed.

The Senate took up the special order—the Oregon jurisdiction bill—and Mr. Cass delivered his speech in reply to Mr. Benton.

The gist of Mr. Cass's argument, according to the Journal of Commerce, was that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, from the ocean to the Rocky Mountains, and that the treaty between Great Britain and England a year afterwards could not affect it in any way. The ground upon which he argued that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, was that the treaty between Great Britain and England a year afterwards could not affect it in any way.

Mr. Dix reported back the bill from the House for the establishment of the Smithsonian Institution, with amendments, which were ordered to be printed.

The Senate took up the special order—the Oregon jurisdiction bill—and Mr. Cass delivered his speech in reply to Mr. Benton.

The gist of Mr. Cass's argument, according to the Journal of Commerce, was that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, from the ocean to the Rocky Mountains, and that the treaty between Great Britain and England a year afterwards could not affect it in any way. The ground upon which he argued that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, was that the treaty between Great Britain and England a year afterwards could not affect it in any way.

Mr. Dix reported back the bill from the House for the establishment of the Smithsonian Institution, with amendments, which were ordered to be printed.

The Senate took up the special order—the Oregon jurisdiction bill—and Mr. Cass delivered his speech in reply to Mr. Benton.

The gist of Mr. Cass's argument, according to the Journal of Commerce, was that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, from the ocean to the Rocky Mountains, and that the treaty between Great Britain and England a year afterwards could not affect it in any way. The ground upon which he argued that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, was that the treaty between Great Britain and England a year afterwards could not affect it in any way.

Mr. Dix reported back the bill from the House for the establishment of the Smithsonian Institution, with amendments, which were ordered to be printed.

The Senate took up the special order—the Oregon jurisdiction bill—and Mr. Cass delivered his speech in reply to Mr. Benton.

The gist of Mr. Cass's argument, according to the Journal of Commerce, was that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, from the ocean to the Rocky Mountains, and that the treaty between Great Britain and England a year afterwards could not affect it in any way. The ground upon which he argued that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, was that the treaty between Great Britain and England a year afterwards could not affect it in any way.

Mr. Dix reported back the bill from the House for the establishment of the Smithsonian Institution, with amendments, which were ordered to be printed.

The Senate took up the special order—the Oregon jurisdiction bill—and Mr. Cass delivered his speech in reply to Mr. Benton.

The gist of Mr. Cass's argument, according to the Journal of Commerce, was that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, from the ocean to the Rocky Mountains, and that the treaty between Great Britain and England a year afterwards could not affect it in any way. The ground upon which he argued that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, was that the treaty between Great Britain and England a year afterwards could not affect it in any way.

Mr. Dix reported back the bill from the House for the establishment of the Smithsonian Institution, with amendments, which were ordered to be printed.

The Senate took up the special order—the Oregon jurisdiction bill—and Mr. Cass delivered his speech in reply to Mr. Benton.

The gist of Mr. Cass's argument, according to the Journal of Commerce, was that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, from the ocean to the Rocky Mountains, and that the treaty between Great Britain and England a year afterwards could not affect it in any way. The ground upon which he argued that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, was that the treaty between Great Britain and England a year afterwards could not affect it in any way.

Mr. Dix reported back the bill from the House for the establishment of the Smithsonian Institution, with amendments, which were ordered to be printed.

The Senate took up the special order—the Oregon jurisdiction bill—and Mr. Cass delivered his speech in reply to Mr. Benton.

The gist of Mr. Cass's argument, according to the Journal of Commerce, was that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, from the ocean to the Rocky Mountains, and that the treaty between Great Britain and England a year afterwards could not affect it in any way. The ground upon which he argued that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, was that the treaty between Great Britain and England a year afterwards could not affect it in any way.

Mr. Dix reported back the bill from the House for the establishment of the Smithsonian Institution, with amendments, which were ordered to be printed.

The Senate took up the special order—the Oregon jurisdiction bill—and Mr. Cass delivered his speech in reply to Mr. Benton.

The gist of Mr. Cass's argument, according to the Journal of Commerce, was that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, from the ocean to the Rocky Mountains, and that the treaty between Great Britain and England a year afterwards could not affect it in any way. The ground upon which he argued that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, was that the treaty between Great Britain and England a year afterwards could not affect it in any way.

Mr. Dix reported back the bill from the House for the establishment of the Smithsonian Institution, with amendments, which were ordered to be printed.

The Senate took up the special order—the Oregon jurisdiction bill—and Mr. Cass delivered his speech in reply to Mr. Benton.

The gist of Mr. Cass's argument, according to the Journal of Commerce, was that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, from the ocean to the Rocky Mountains, and that the treaty between Great Britain and England a year afterwards could not affect it in any way. The ground upon which he argued that our treaty with Russia fixed the line of 54° 40' as the southern and northern boundary, was that the treaty between Great Britain and England a year afterwards could not affect it in any way.

Mr. Dix reported back the bill from the House for the establishment of the Smithsonian Institution, with amendments, which were ordered to be printed.

The Senate took up the special order—the Oregon jurisdiction bill—and Mr. Cass delivered his speech in reply to Mr. Benton.

The

THE VOICE OF A DECEASED CHILD TO ITS
WEeping MOTHER.

BY MISS GOULD.

"I never knew the dreading
Of death's all-conquering blow;
My mortal raiment shedding,
I rose above the foe.

"Where sickness cannot pain me,
Where comes no grief nor night—
Where sin shall never stain me,
I dwell, a child of light.

"While many a pilgrim hoary,
Treads long earth's weary way,
I have eternal glory
For one short year or day!"

Yet that sweet angel singing
Its mother could not hear,
For grief her heart was wringing—
She'd had a mortal fear.

She could not see the beaming
Of his celestial crown;
For fast her tears were streaming,
Her soul to dust bowed down.

A voice from heaven then falling
In soothing tones to her,
As of a father calling,
Revealed the Comforter.

And lifting up her lowly
And sorrow laden face,
She saw the King all holy,
Upon the throne Most High.

Where shining hosts were pouring
Their praises forth to Him,
She saw her child adoring,
Amid the seraphim.

LINES BY J. Q. ADAMS.

The Washington correspondent of the Philadelphia Daily
Chronicle publishes the following verses by our distinguished
countryman, J. Q. Adams. They were written a few weeks
ago, while Mr. Adams was sitting at his desk in the House of
Representatives, and handed by him to Mr. Brinkerhoff, of
Ohio:

Matter and mind, mysterious one,
In man till three score years and ten;
Where'er the thread of life was spun;
Where'th when reduced to dust again?

Almighty God! the doubt suppress,
The doubt thou only canst relieve;
Let me, to solve my quest, believe
Fly to thy Gospel! AND BELIEVE!

BIOGRAPHICAL.

BR. BELA L. PRATT, a local preacher, died in
Weymouth, of consumption, April 9. Br. Pratt
was converted under the labors of Rev. Jared
Perkins in 1828. Notwithstanding the opposition
he met with from some of his friends, he soon
united with the Methodist Episcopal Church. In
1833 he was appointed class leader. After ex-
periencing severe conflicts of mind, and under
the conviction that it was his duty to preach
Christ and the resurrection, in 1835 he received
license as an exhorter, and subsequently to
preach. He was superintendent in the Sabbath
School the most of the time for eleven years. In
all his relations to the church and to his family,
he discharged his responsibilities in a manner
highly creditable and with eminent usefulness.
His end was emphatically that of the perfect and
the upright; it was peace, it was victory. His
last whispers were, "All is well! all is well! Let
me go! let me go!"

H. MAYO.
Truro, May 27.

MRS. SARAH WINKLEY, wife of Mr. Francis
Winkley, died at Barrington, in March, aged 68
years. She joined the Methodist Episcopal
Church 16 years ago, and "adorned the doctrine
of God our Savior" in life ever since. Her
house was always a home for the Methodist
preacher. In every circle in which she moved
she was a worthy woman. She died as she
lived.

JOHN SMITH 2d.
Seabrook, May 1.

MARTHA JANE, youngest child of Rev. H. N.
and Mary Macomber, of Saco, died of brain
fever, Sabbath morning, May 24, aged 4 years.
She loved the Sunday School, and the Sabbath
before her death she was seen there, smiling and
lovely, amidst the happy throng. But we shall
see her there no more. The flower opened on
earth—it blooms in heaven.

E. SHAW.
Saco, May 29.

MISS HANNAH WARREN died at her father's
house in Waterbury, of consumption, May 22,
aged 20 years. She experienced religion about
five years ago, under the ministry of Br. J. W.
Atkins, and joined the Methodist Episcopal
Church in this place, where she retained her re-
lation until she departed to the church above.
She was an exemplary Christian, a patient sufferer,
and her end was peace.

E. SHAW.
Saco, May 29.

MRS. REBECCA SAUNDERS, wife of Mr. Joseph
Saunders, died in this city. She was a member
of the Methodist Episcopal Church in May Street
about 16 years. She had strong confidence in
the Lord. Blessed are the dead that die in the
Lord.

SAMUEL SNOWDEN.
Boston, May 12.

ELIZABETH CUMMINGS, daughter of Samuel and
Rebecca Snowden, died in this city May 18, aged
22 years. She found Jesus. Her words were,
O yes! hallelujah! happy! happy! And I say,
Amen! glory be to God for ever!

SAMUEL SNOWDEN.
Boston, May 12.

SISTER SCHEPPIA P. MAXX died in Providence,
R. I., May 4, aged 22 years. She united with
the Methodist Episcopal Church in this place in
1838. As a Christian, she had a catholic spirit,
and her great object was to do good. She was
a good teacher in the public school, and did much
in gathering children to the house of God, and in
instructing them there on the Sabbath. But in
her last sickness, it was her repeated remark,
that, "in her ambition to do good, she felt as
though she had neglected her own soul." She
was taken sick while at Wilbraham Academy, in
March, 1845, and from that went into a gradual
decline, and died in Providence, as above stated,
within Br. Husted's charge. She gained a clear
evidence of her acceptance with God before she
departed, and we have no doubt, is now with the
blessed in heaven. May her mourning friends
be prepared to meet her there.

WARE, June 1. I. MARCY.

MISS SALLY WINKLEY died at Barrington, N.
H., in August, aged 70 years. Sister W. was
among the first fruits of Methodism in Barrington.
She was exemplary in life, and uniform in
her religious duties while in health. As she drew
near the close of life, she never lost an opportunity
pass for doing good, in warning all that visited
her to prepare to meet God. She died sweetly
resigned to the will of God.

JOHN SMITH, 2d.
Seabrook, May 1.

MINISTERIAL.

From the Christian Souvenir.

REV. WILBUR FISK, D. D.

Rev. Dr. Fisk will hardly be forgotten. His
wisdom and piety, learning and devotion, are still
remembered by a vast circle of friends and ac-
quaintance.

Though in the providence of God, he did not live
to gather a harvest of years, yet he went down to
his grave in the fullness of blessing and honor,
and left behind him, in the bosom of his family,
and left behind him the rest of the saints, where,
long ago, he has lifted his harp, and swept its
strings in lofty music of praise to the King in
his beauty, and thrilled with the bliss of his upper
home, for which he lived, toiled and hoped.

From his birth, he was a child of affliction,
being troubled with a scrofulous complaint,
which at three months old dried up, and left be-
hind it that peculiar cough, which continued with
him ever after.

From early childhood, notwithstanding his con-
stitution was by no means strong or healthy, he
gave proof of extraordinary intellect, and profound
judgment. So much so, that his dignified man-
ner and conversation, revealing his understand-
ing and turn of thought, were the subject of re-
mark. His early training at home being principally
religious, he had imbibed sentiments of piety
in his youthful soul, which continued with
him, and expanded gloriously, until his end. The
influence of his training upon the mental powers
of young Fisk, began soon to show, for his mind
appeared to expand very rapidly, and he mani-
fested great eagerness in the acquisition of knowl-
edge, rising frequently at three or four o'clock
in the morning, that he might have time to pursue
his studies before the night were up.

His early advantages—so far as schooling was
concerned—were very limited. From the age of
seven to sixteen, he scarcely attended school at
all.

But passing over a series of years—in which
we behold young Fisk, on the farm—in the gram-
mar school—on the farm again—in the grammar
school—now a teacher of a district school—then
passing through his collegiate course, which was
a brilliant scene throughout, distinguishing him-
self in every department of literature and science—
we find his mind and soul panting for an exhibi-
tion of energy, in the office of the sacred min-
istry.

Though he made an effort at the law,
and appeared bent in his mind upon distinguish-
ing himself as a statesman, and though he pos-
sessed all the qualifications for a master-spirit
in that high sphere—yet still his soul was panting
after a higher sphere, a more glorious arena, for
the unfolding of its beauty and power. After
some time, he entered upon the ministry, but not
without much consideration and sore conflict, as
will be seen from the following dialogue, which
he rehearsed in 1838, at a meeting which he
attended. The allusion is doubtless to himself:

DIALOGUE.

Christ. Go preach my Gospel.
Answer. But, Lord, I have other engagements.

C. You are not your own; you are bought with
a price.

A. But, Lord, I have been preparing myself
for another profession. I have been struggling
for an education. I have high prospects before
me, &c.

C. What have you that you have not received?
A. Lord, I have strong domestic feelings, and
I hope one day to have a family and home of my
own.

C. He that loveth houses or lands, wife or
children more than me, is not worthy of me.

A. Lord, I have aged parents, and I am an only
son. Filial love and duty require that I should
look after them.

C. He that loveth father or mother more than
me, is not worthy of me.

A. Lord, is there no excuse? May not another
answer?

C. The gifts and callings of God are without
repentance.

A. At least, let me first stop and bury my
father and mother.

C. Let the dead bury their dead.

A. At any rate, I must wait a while, and ac-
quire some property, &c.

C. He that putteth his hand to the plough,
and looketh back, is not fit for the kingdom of
heaven.

A. Lord, I cannot go.

C. Wo unto you, if you preach not the Gos-
pel.

A. But, Lord, wilt thou not pity a poor help-
less wretch, who begs an excuse as one would
plead for his life?

C. Ye know the grace of our Lord Jesus
Christ, that though he was rich, for your sakes
he became poor, that ye through his poverty
might be made rich.

"Here," as he related the circumstance in
Baltimore, "the dialogue ended." The young
man covered his face with his hands, and burst-
ing into tears, cried,

"Nay, but I yield, I yield!"

The bond was signed and sealed, and the youth
was consigned over, soul and body, to the church.
The next thing I saw of him, he was threading a
pathless forest among the Green Mountains, bor-
dering upon the Canada line, driving his horse
before him, because of the roughness of the wil-
derness, cheerful as an angel on an errand of
mercy. And I heard his song, with which he
made the rugged mountain tops that hung over
his path reverberate; and what, sir, do you think
it was?

"No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man;
I lodge awhile in tents below,
Or gladly wander to any fro,
Till I may Canaan gain."

Nothing on earth I call my own,
A stranger to the world unknown,
I all their goods despise;
I trumpet on their whole delight,
And seek a city out of sight,
A city in the skies."

His career as a minister was one of brightness.
His piety was felt wherever he went, and his zeal
and eloquence were effectual in accomplishing
great good for the cause of Christ.

He was a light; a luminary, shining in beauty,
upon all around him. His preaching was plain,
eloquent and forcible. There was nothing gaudy
or unmeaning in his style, or choice of idea or
language. There were occasional kindlings, and
flashes of genius. Under these influences, his
imagination begins to play; his feelings seem to
fire, by the velocity of mental action, above all,
by the elevating nature of his themes. He raises
you up, and sinks you down again; he weeps,
and you weep with him. He turns your thoughts
upon the sufferings of the Lamb, and you are
melted; paints the splendors of the New Jerusa-
lem, and you are ravished with ecstasy. Now
the audience are bathed in tears of humble love,
or transported with raptures of heavenly joy.

And now comes forth unequivocal audible testi-
mony to the eloquence and power of the preacher.
Sighs and tears, and perhaps shouts are heard
around you. Thus—

"The live fountain in the speaker's heart,
Sends forth the streams that melt the ravished hearer."

A striking instance is given of the power of his
oratory, while preaching on a certain occasion in
the large church in Forsyth street, New York—
Having finished the discussion of his subject, he
addressed himself directly to the heart and con-

science. He described the danger of the wicked
man; his exposure, his constant liability to death.
He followed him to the brink of death's dark pre-
cipice, and painted him plunging over the edge
into perdition's gulf. The whole scene is vividly
before the eye. A preacher sitting below him in
the altar, suddenly and unconsciously throwing his
arms to catch the sinner in his fall, and carry him
in faith to the Lamb of God!

He was subsequently called to the presidency
of the Wesleyan University; a tribute to his
learning, well deserved. He filled this important
post, with credit to the institution and honor to
himself, until death took him away from the earth
to his reward, in the presence of God and the
Lamb. His life was spent in usefulness and de-
votion, and in all preparation for another world;
and when he was down, according to his own law,
"hovering between two worlds," he was
cheered by the gathering memories of his years,
and the closing hopes, and opening glory of his
certain joy. To live happy in Christ, was Fisk's
privilege—to die peacefully in Christ, was Fisk's
triumph.

The following account of his last moments will
be interesting to all.

Throughout his illness, the dying saint had
been distinguished no less for coolness and self-
possession, than for the loftiness and power of
Christian faith. He watched the progress of his
own symptoms; from his skill in pathology, he
knew how to interpret his feelings, and remarked
upon them with the coolness of a spectator. In
consequence of a partial paralysis of the nerves
connected with the organs of respiration, he could
not breathe but by voluntary exertion. Observ-
ing this, he said, "I cannot endure long. Diffi-
culty of breathing prevents sleep. Breathing is
voluntary, and requires effort. When I lay in a
doze and forget myself, I cease to breathe, and
then it wakes me." At another time, on opening
the door to give him air, he said, "It is of no use.
There is air enough, but I cannot inhale. There is
want of energy in the respiratory nerves. They
have no power. I was perfectly sensible of it
yesterday, and all the physicians agree in that."

February 14th, as his regular physician, Dr.
Mayer, was examining his pulse, he faintly said,
"Why do you examine the pulse without pre-
scribing? Is it low?" "Yes sir, very low." "Is
it fluttering?" "Not yet." "Not yet?" "The hour
of release is at hand."

On the 19th, as one came into the room, he
said, "I am going very fast—filling up with
water—feet and hands swelling more;" at the
same time rubbing his hands together. At another
time, as he extended his dying hand to greet a
friend who had been sent for, he said, "I believe
I am going;" and soon after broke out in a dis-
tinct, though interrupted articulation.

"There is my house and portion fair;
My treasure and my friends are there."

Some of them, at least, and the rest are on their
way." And on being asked if he still believed
in the doctrines which he had preached, he an-
swered, "I do. They are God's truths, and will
bear the light of eternity. I should be glad to
be favored with ecstatic joy. As I draw near the
celestial world, it seems desirable to have a bright
view of its glories." To the Rev. Heman Bangs,
who came to see him in his last moments, and
said that he had "dreamed of seeing him in his
sick chamber, and that the room seemed filled
with coronations of glory," he replied, "I have
not those coronations of glory—those bright
visions of the heavenly world—but I have a fixed
peace."

Thus he continued, gradually sinking into un-
consciousness, from which it became increasing-
ly difficult to arouse him; nevertheless, when
aroused, his mind seemed perfectly clear. On the
20th, when articulation was rapidly failing him,
a friend said to him, "You suffer a great
deal of distress, sir, from fatigue and exhaustion;
but it must be over soon, and how sweet is rest
to a weary man. There is a place 'where the
wicked cease from troubling, and the weary are
at rest.'" He responded distinctly, "Bless God
for that!" And on the 21st, when he was still
farther sunk into coma, the same friend coming
into the room, said, "I have come to see you
again, sir, do you know me?" Pressing his
hand, he said in a whisper, "Yes; glorious
hope!" After this, when Mrs. Fisk took his
hand, and inquired if he knew her, he returned
the pressure, saying, "Yes, love, yes." These,
we believe, were the last words he uttered. He
lingered on our mortal shores until the next day,
when, about 10 o'clock in the forenoon, his re-
deemed, and now disenthralled spirit, took its
flight to its kindred skies, to mingle with the
church of the first-born, and join the anthems of
the celestial choir. Thus the anniversary of the
day that gave a hero and a patriot to the world,
is the anniversary of the day that gave another
sanctified spirit to paradise. Let the names of
Washington and Fisk, both great in their respec-
tive departments, blend in future union. Their
happy spirits have long since greeted each other
in the plains of the brighter world above.

As the body lay in the coffin, arrayed in the
habitations of the grave, its appearance was
singularly lovely. Every trace of its past ag-
onies had disappeared. The brow was perfectly
unwrinkled, and his own peculiar smile seemed
to be playing about the mouth. The anticipa-
tions of the spirit appeared to have left their in-
fluence on its former dwelling place; for

"Living light had touched the brow of death."

LADIES' DEPARTMENT.

For the Herald and Journal.

WOMAN SHOULD BE RELIGIOUS.

How particularly adapted is the religion of
Jesus Christ to be admired and embraced by
woman. Jesus was, indeed, when on earth, a
friend to all the human race; but how emphati-
cally a friend to woman. How great the honors
he conferred upon her, and how frequent the dis-
play of miraculous power for her good. No
wonder the devoted Anna rejoiced, gave thanks,
and spoke of him to the multitude of expectant
Jews who were looking for His coming. In his
walks of benevolence, how often did he act the
part of a kind and skillful physician to the poor
and afflicted.

When approaching the city of Nain, although
surrounded by a multitude, he observed the fu-
neral train, and his compassionate eye rested
upon the broken-hearted widow about to lay in
the silent grave an only son. Quickly he reads
the story of her afflictions, approaches the
lifeless clay, calls back the departed spirit, and
restores him to the arms of his mother.

When guest at the house of a proud Pharisee,
a poor sinful woman, knowing his goodness, and
wishing to testify her gratitude, ventured to ap-
proach his feet, and pour upon them precious
ointment. By a gentle, yet convincing reproof,
he rebuked the self-righteous Simon, pardoned
the penitent, and bade her go in peace.

Again, in the throng that surrounded him,
we find one who had employed physicians for a long
time in vain, feeling that she should be touched
by the hem of his garment, she should be healed.
She was not disappointed. Although trembling at the
voice that spoke to her, she heard nought but the
kind words, "Daughter be of good comfort; thy
faith hath made thee whole; go in peace."

Now we find Him at the house of Jairus, re-
storing to life an only daughter. Headless of the
scorns of the ignorant, he but speaks the words,
"maid arise," and her afflicted parents are made
to rejoice.

At Jacob's well, fatigued and hungry, he for-
gets the toils of his journey, while he declares to
a poor daughter of Samaria his true Messiahship,
and favors her with the privilege of heralding the
glad tidings to an unbelieving city.

At the grave of Lazarus, he weeps with the
afflicted sisters, and to Martha explains the great
doctrine of the resurrection.

In the synagogue we hear him fearlessly say-
ing to his adversaries, Ought not this woman whom
Satan hath bound these eighteen years, be loosed
from her infirmity, even though it be on the
Sabbath?

On the cross, he provides a home for his moth-
er, and thinks more of his weeping friends around
him, than his own agonies. With good reason
might woman be last to depart from the cross,
and first to weep at the sepulchre of the blessed
Jesus. Her solicitude is rewarded, when she
recognizes the well known voice of her risen
master, and is permitted to proclaim to the asto-
nished disciples, "that she had seen the Lord."

Can one be found of all the highly favored
daughters of Eve, who has ever heard of a cruci-
fied and risen Savior, that will not gladly for-
sake all and follow Him, seek to possess His pure
and holy spirit, and like him do the will of their
heavenly Father? In what a vast variety of
ways, may a humble devoted female promote the
interest of Christ's kingdom on earth. But to do
this, she must be entirely consecrated, sanctified,
spirit, soul and body. Living half to the world,
and half to God, or seeking no higher standard of
Christian experience, than the majority of profes-
sors in these days have attained, though the fields
may be white and ready for the harvest, little,
very little can be done. Faith, though in the
most humble and retiring female, is accepted by
Christ, and by prayer she may move the hand
that moves the world.

THE UNEXPECTED FRIEND.

"It must be, my child!" said the poor widow,
wiping away the tears which slowly trickled down
her wasted cheeks. There is no other resource.
I am too sick to work, and you cannot, surely,
see me and your little brother starve. Try and
beg a few shillings, and perhaps by the time that
I am gone, I may be better. Go, Henry, my dear!
I give you such an errand, but it must be done."

The boy, a noble looking little fellow of about
ten years, started up, and throwing his arms
about his mother's neck, left the house without a
word. He did not hear the groan of anguish that
was uttered by his parent as the door closed be-
hind him; and it was well that he did not, for his
little heart was ready to break without it. It was
a bye-street in Philadelphia, and as he walked to
and fro on the sidewalk, he looked first at one
person and then at another, as they passed him,
but not one seemed to look kindly on him, and
the longer he waited, the faster his courage
waned away, and the more difficult it became
to master resolution to beg.

The tears were running down his cheeks, but nobody noticed them,
or if they did, nobody seemed to care; for al-
though clean, Henry looked poor and miserable,
and it is common for the poor and miserable to
cry!

Every body seemed in a hurry, and the poor
boy was quite in despair, when at last he espied
a gentleman who seemed to be very leisurely
taking a morning walk. He was dressed in
black, wore a three cornered hat, and had a face
that was as mild and benignant as an angel's.

Somehow, when Henry looked at him, he felt all
his fear vanish at once, and instantly approached
him. His tears had been flowing so long, that
his eyes were quite red and swollen, and his
countenance, but that was with weakness, for
he had not eaten for twenty-four hours. As Henry
with a low, faltering voice, begged for a little
charity, the gentleman stopped, and his kind heart
melted with compassion as he looked into the fair
countenance of the poor boy, and saw the deep
blush which spread all over his face, and listened
to the modest, humble tones which accompanied
his petition.

"You do not look like a boy that has been ac-
customed to beg his bread," said he, kindly lay-
ing his hand on the boy's shoulder; "what has
driven you to this step?"

"Indeed," answered Henry, his tears beginning
to flow afresh, "indeed, I was not born in this
condition. But the misfortune of my father, and
the sickness of my mother, have driven me to the
necessity now."

"Who is your father?" inquired the gentleman,
still more interested.

"My father was a rich merchant of this city,
but he became bondsman for a friend who soon
after failed, and he was entirely ruined. He
could not live after this loss, and in one month
he died of grief, and his death was more dread-
ful than any other trouble. My mother, my little
brother, and myself, soon sunk into the lowest
depths of poverty. My mother has, until now,
managed to support herself and my little brother
by her labor, and I have earned what I could by
shovelling snow and other work that I could find
to do. But night before last mother was taken
very sick, and she since has become so much
worse, that—here she tears poured faster than
ever—I do fear she will die. I cannot think of
any way in the world to help her. I have not had
any work to do for several weeks. I have not
had courage to go to my mother's old acquaint-
ances, and tell them she had come to need char-
ity. I thought you looked like a stranger, sir,
and something in your face overcame my shame,
and gave me courage to speak to you, O sir,
do pity my poor mother!"

The tears, and the simple and moving language
of the poor boy, touched a chord in the breast
of the stranger that was accustomed to frequent
vibrations.

"Where does your mother live, my boy?"
said he in a husky voice, "is it far from here?"

"She lives in the last house in this street, sir,"
replied Henry. "You can see it from here, in
the third block, and on the left hand side."

"Have you sent for a physician?"

"No, sir," said the boy, sorrowfully shaking
his head. "I had money to pay neither for a
physician nor for the medicine."

"Here," said the stranger, drawing some
pieces of silver from his pocket, "here are three
dollars, take them and run immediately for a
physician."

Henry's eyes flashed with gratitude, he receiv-
ed the money with a stammering and almost in-
audible voice, but with a look of the warmest
gratitude, and vanished.

The benevolent stranger immediately sought
the dwelling of the sick widow. He entered a
little room in which he could see nothing but a
few implements of female labor, a miserable table,
an old bureau, and a little bed which stood
in one corner, on which the invalid lay. She ap-
peared weak, and almost exhausted, and on the
bed at her feet sat a little boy crying as if his
heart would break.

Deeply moved at this sight, the stranger drew
near the bedside of the invalid, and feigning to
be a physician, inquired into the nature of her
disease. The symptoms were explained in a few
words, when the widow with a deep sigh, added,
"O sir, my sickness has a deeper cause, and one
which is beyond the art of the physician to
cure. I am a mother—a wretched mother. I
see my children sinking daily deeper and deeper
into misery and want, which I have no means of
relieving. My sickness is of the heart, and death
alone can end my sorrows, but even death is

dreadful to me, for it awakens the thought of the
misery into which my children would be plunged if
I were gone. Here emotion choked her utter-
ance, and the tears flowed unrestrained down her
cheeks. But the pretended physician spoke so
consoling to her, and manifested so warm a sym-
pathy for her condition, that the heart of the poor
woman throbbled with a pleasure that was un-
wonted.

"Do not despair," said the benevolent stran-
ger, "think only of recovery, and of preserving a
life that is so precious to your children. Can I
write a prescription here?"

The poor widow took a little prayer book from
the hand of the child who sat with her on the
bed, and tearing out a blank leaf,

"I have no other paper," said she, "but per-
haps this will do."

The stranger took a pencil from his pocket,
and wrote a few lines upon the paper.

"This prescription," said he, "you will find of
great service to you. If it is necessary, I will
write you a second. I have great hopes of your
recovery."

He laid the paper on the table and went away.
Scarcely was he gone when the elder son re-
turned.

"Cheer up, dear mother," said he, going to
her bedside and affectionately kissing her. "See
what a kind, benevolent stranger has given us. It
will make us rich for several days. It has
enabled us to have a physician, and he will be
here in a moment. Compose yourself, now,
dear mother, and take courage."

"Come nearer, my son," answered the moth-
er, looking with pride and affection on her son—
"Come nearer, that I may bless you. God never
forsoke the innocent and the good. O may he
still watch over you in all your paths! A phy-
sician has just been here. He was a stranger, but
he spoke to me with a kindness and a com-
passion that were a balm to my heart. When
he went away, he left that prescription on the
table; see if you can read it."